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Must Remain in
Transcription Room

M 2314

THE LAND

Sunday Oct. 21, 1973

MR. NYLAND: Started.

Bill: Yeh.

MR. NYLAND: Good, good. So, this will be the sixth evening, huh? Tomorrow will be a little different kind in San Francisco because there we will have an established group who has been meeting for some time and I hope that some of the people who have come in the past will also come tomorrow. And then, Chico, of course, on Tuesday will be quite a different meeting. Wednesday we'll go over some of the smaller things that we may have to settle, so today is still really still a good kind of meeting of questions and answers for all of you. By the way, I would like to tell you that, uh, Dolly in Seattle had an accident last night. A truck run into her car and she has some broken ribs and a punctured lung. She is in the hospital and in great pain. So far that's about all we know. Those who know her well, will you please think of her? Such things happen in ordinary life and they are terrible, unforseen, and laws we don't know anything about. How necessary it is to be prepared. And then I don't really know what is meant by preparation. What will you prepare yourself for? For accidents or things that can happen to you, things that might cut off your life all of a sudden? As they say sometimes, to

prepare to meet your God? It is not a question of being morose about it. It's very rational. Things do happen. I don't think you can read your life from your lifetime in your hand. I don't believe that we are sensitive enough to have presentiment about events which might come. And whatever you can get through clairvoyance may not be accurate enough. And maybe sometimes you would like to study the Tarot or the I Ching, and how will you interpret it?

We haven't been educated enough. We have been kept very dumb. We discover many times things much too late, and then somehow or other we have to hurry. Little children, they don't think about it. Moreover, a little child cannot do anything because he doesn't have material to work with. And when we grow up we have material, and still we don't do anything. We become occupied with a lot of politics and having to live - make a living, economic conditions, sociological. And sociological is really a very small part of a man. There are, quite logically, people who live, many of us do to some extent, who have a certain sociological influence. I mean by that, that their life touches a lot of other people they don't know. Simple examples of authors and artists and such. Also, those who are at the head of large organizations or at the head of a labor movement, they don't know the people they become responsible for and they make rules and certain prescriptions of how to be and behave, and they don't know who it affects, because they don't know the people. Still, it is far reaching and we all live under it. Whatever laws they are make in, make in congress, they don't ask us. And perhaps that's the way it should be, because there are lots and lots of things that will effect us cosmologically about which we don't do anything and we are not asked.

Many times that question comes up. Do we admit that there are higher forces of life, higher beings, and do we think that they regulate

the universe as a whole, or, separate constellations or milky ways or solar systems or little earth like us where we live? Is it all ordained, regulated, intellectually conceived. We grope in the dark. We make adjustments, we do the best way we can. And the only thing that becomes and should remain a reality for us is ourselves, and then we have to find out what we can do with this, this body, this organism, this particular personality that goes by our name.

And the question always is, who will be in charge? Because if we take anything that is subjective of ourselves, they won't have the authority to dictate to the other parts which are also subjective. Because you cannot even have your mind dominate your feeling. It's quite obvious that your feelings tell you one thing and your mind objects to it, and who is going to win? Your body? And the body has no intelligence of its own, a little instinct. And I think we are very poorly equiped as a human being. I think that we actually exist as long as we are asleep. Then we don't have to say anything, everything is prepared for us, we have to take it as it comes, we can make adjustments within a nice little framework, but it's terribly small. And on our own, orginality in thought, independence of emotional states, I don't think we have it, and the way we have been brought up is a question of being impressed, taken in by the five sense organs to which we react. Where is the activity? Many times based on that what we wish without consideration of anything else, and even if we ask to be informed and we pray to God, there is only a little Bible or the Sintavesta or some Upanishads, and what will we do with all of that, for ourselves?

The only place for ourselves is the realization that we exist, and that we have something to do with our body. And of course such a thing must lead to a responsibility if you don't want to be

dependant on being swayed from left to right. And that is really the way we come to conclusions, that certain things can be done if they can be done, and then that we have to do it if we can do it. And again the question is, who can do it within us? Who knows, actually, enough of what is right or what is wrong? And the idea of right and wrong is settled, for us, by that what is right we call that what belongs to the possible evolution, having in mind that whatever there is now as bondage of this earth, that we want to get rid of it. That's why we ask questions. What to do. What is this "I" and if it is there, what does it do? What it is supposed to do. A little bit of Objectivity created by us. So again that question, how do we Work, and then my question is, what have you done? Maybe we can talk about it a little more. Who has questions?

Carol Cassidy: Mr. Nyland?

MR. NYLAND: Yeh.

Carol Cassidy: Carol Cassidy.

MR. NYLAND: Yeh.

Carol Cassidy: I seem to have a really hard time, I do have a really hard time recognizing what an "I" is.

MR. NYLAND: Recognizing what?

Carol Cassidy: What an "I" is.

MR. NYLAND: What an "I" is? Recognition means that you've seen it before. (pause) O.K., But it doesn't matter. Let's say you want a certain knowledge of "I" existing. Do you know now if there is an "I"? You said you had a long time - took a long time before you could recognize it. Is it there now,or has it been?

Carol Cassidy: I, well, I. When people talk about "I" it means something to me. I feel like I know what it is, but I just can't, um, I just don't know when it's happening to me.

MR. NYLAND: Well, let's describe it. What is happening?

Carol Cassidy: Right now?

MR. NYLAND: I do not know, Over, over how long, the last two weeks?

Carol Cassidy: No, over, since I have been in Work.

MR. NYLAND: How long is that?

Carol Cassidy: For a year and a half.

MR. NYLAND: Three and a half?

Carol Cassidy: No, year and a half.

MR. NYLAND: Oh, year and a half. Good. Now. So what. Have you met your "I"?

Carol Cassidy: I think I have, but I just don't describe it in the same way that most people do.

MR. NYLAND: Well, maybe you are, you are, unique. So let's see, what do you do?

Carol Cassidy: I wish for something to be present to me that is higher.

MR. NYLAND: Yea, and then?

Carol Cassidy: I just try to be as open as I can.

MR. NYLAND: And then.

Carol Cassidy: And then I do something; I walk. Whenever I think of it, I make a movement. First I stop, then I wish that something would be higher, present to me and then I make a motion.

MR. NYLAND: And then?

Carol Cassidy: And then, I don't know, then I forget.

MR. NYLAND: No. No, no. Is this "I" doing something?

Carol Cassidy: That is what I don't know.

MR. NYLAND: Oh, why don't you. After a year and a half? Don't you understand that we do something with this creation for a very definite purpose, in order to have something to be done by that what we create, and to know what that is supposed to do, that we tell this

"I", or ask it, or endow it with certain properties and then ask, "I" will you Observe me? You see, you stop just exactly at the point where Work would start. Is that clear to you?

Carol Cassidy: You mean asking if "I" will Observe me?

MR. NYLAND: I want to obtain knowledge about myself. That is a statement. I can ask why. The answer is because I want to use myself for a certain purpose. What purpose? To be able to grow up further than Mother Nature allows me to be on this earth. How will I make myself grow, or why do I want to know about myself? Because I want to use myself as a foundation upon which I want to build something that is of a different quality than what I have at the present time. The assumption is that there is a potentiality for such possible development, and that a man need not all the time stay on earth, that although he is here now, he has a chance to find out what to do about it, particularly when that is described as a man being on earth is bound by this, the bondage of this earth.

This again presupposes that I don't like the state of being bound, and that I believe in the possibility of a freedom. And when I define this bondage, I say it is that what binds me now to Mother Nature, which is expressed in the different manifestations of myself, mostly the functioning of two little organs like a feeling center and an intellectual one, being expressed and using the body for the manifestations. The bondage is that I, as personality, am bound by a variety of activities of myself, and that such activities, by definition, are unconscious. So, when I realize that I am in that kind of a state, and don't like it, I will try to look for a possibility of becoming free from it, having in mind that a man should not always be bound because he is in charge of a form of life which, as life itself, does not want to be bound by the form on, in, on which it appears on this earth.

Look at your life first from that standpoint of seeing what you are on this earth and what you are doing, or, what you are supposed to do. Because it is not just a question of creating an "I" and then sitting down and let it be. The "I" is very definitely for a very definite purpose. I need help, I need guidance, I need inspiration. I need something that I can put my teeth in regarding myself when I have to fight against the bondage, that which is now holding me down to earth. And you have to start looking a little bit more with perspective of what you want to do with your life, what you expect that it can do, and what it could become, and what it is not now.

So, for that I want some kind of help. I can ask God to help me and do not know really if He tells me that I have to use my left hand and not my right, in that detailed manner. I know that I can establish with Him a certain relationship, almost, I would say that I feel at home with Him whenever I can pray, and that he keeps me, perhaps, in that state even alseep, or tells me not to bother about matters which are too celestic, but that I have a certain something to do here on earth and He asks me to continue to do it, because He continues to give me life.

Why is the reason, what is the reason of making this "I", as we say, Work for me? The reason is that I cannot, by myself, free myself from the bondage in which I find myself. Why do I think about that? Because when I realize that I will die, something takes place which is like a release from my body, and I continue to hope that that what is alive in me can continue to exist after I die physically. You see, these are concepts I believe you have to become much more acquainted with, indicating a little bit more about the depth of your life, the reason for existence and establishment of an Aim. When nothing of that is there, it is of course nonsense to talk

about Work. Work very definitely is aimed at something that does not exist on this earth, and where we wish to go. And that kind of perspective should be quite clear, that a man on earth can have a possibility, within himself, to become, through evolution, that what he sometimes hopes for, or is not entirely clearly defined, but in any event, it could be expressed as, that he does not wish to stay on earth the way he is.

So after you are a little bit more familiar with such concepts and they have to do with the possible development of a man and realizing what he is and what he ought to become and that there is a responsibility for him to take himself, as it were, by the hand and to see what he can do, he must have experience for some time that he does not know what to do if he doesn't know anything about any kind of state of Objectivity. That he, for himself, can try everything he can, but he cannot get away from this earth. And so when he lives on this earth he has to wait until he dies, which is absurd. Because the fact is that we think about the possibility of evolution. If there were no chance for evolving, it would be completely idiotic to have a thought about it. And reversely, having the thought means that there ought to be an answer, and then a person who really is interested in that kind of solution will start research on his own and then find, or tries to find, a way of escaping from the bondage of the earth. Now, when that is established, then you become interested in certain ways of how to achieve that kind of an aim, and out of the hundred different kind of methods, we select one; that is, by means of Objectivity and by means of an understanding of what is necessary to dissolve the bondage in which we find ourselves. And after you have more conviction about that, I would say then you can talk about what to do with an "I". Will you think about it?

Carol Cassidy: Yes.

MR. NYLAND: Will you see now if that, if you can come to certain conclusions, that you are straight in your thinking about what a man ought to do even in his unconscious state, and then when he has come to a conclusion that he wishes to Work, then we'll talk about what is Work and why it exists. It's not that I don't want to give you an answer on your question, but it has to be based on something that I call a foundation which has to be laid first before you will even have any understanding of the reason why an "I" should be created. alright?

Carol Cassidy: O.K. Thank you.

MR. NYLAND: O.K. The year and a half that you have spent was not spent very usefully. Yea. Other questions.

Tom Blithesdale: Mr. Nyland.

MR. NYLAND: Yup.

Tome Blithesdale: My name is Tom Blithesdale. Um. I, had ---I've tried to Work on myself and I, I'm beginning to believe that I really, I really don't understand something about Work. Either I've made it much too complicated, or, I guess that I probably made it too complicated, but what I'm trying to say is that - for example, today I was digging -

MR. NYLAND: Tell me first, have you been to a few of the previous meetings?

Tom Blithesdale: I've been Work for -

MR. NYLAND: No, I mean since I cam?

Tom Blithesdale: Yes, I, I only missed one. I missed yesterday. I was at all the others.

MR. NYLAND: Good. Didn't we talk about Work?

Tom Blithesdale: Yes.

MR. NYLAND: Did that help any? To simplify Work for you, or how to go about it?

Tom Blithesdale: Your explanations are - I can understand them but I - the application is where something is missing.

MR. NYLAND: Oh. Didn't we talk - who was it - with ah, Bob Watchtel, in detail?

Tom Blithesdale:: Yes. I listened to that.

MR. NYLAND: Was that clear?

Tom Blithesdale: Yes, but it doesn't - something's wrong for me.

MR. NYLAND: Good. Then say what you think is wrong. Or, what is it that you try to do when you, when you say to yourself I would like to Work. What do you do?

Tome Blithesdale: When I say that I would like to Work I - I try - I try to have something that can Observe me. I try to create an "I".

MR. NYLAND: Yea. You know the reason now why you want to create that "I".

Tom Blithesdale: Yes.

MR. NYLAND: Because that will help you to know what you ought to do with this "I" or what you expect the "I" to do.

Tom Blithesdale: I expect it to be able to, to just to Observe me.

MR. NYLAND: Good.

Tom Blithesdale: Impartially.

MR. NYLAND: Good. So how do you go about that?

Tom Blithesdale: Well - the example, today I was, I was digging and I, I really - I made an effort, a real effort, to have something Observe my, my arms swinging the shovel, and this is the point at

which something becomes unclear to me - I, I just can't seem to actually have that happen. Yet, years - well, I've been in work for almost five years now and I've - when I - in the first year or so I, I had several experiences where I actually Woke Up, and I know what that means. But to reapply the, the ideas now, to try to create an "I" now, there's definitely something missing, and I become very unsure o f myself after a while. It, it's almost as though once in awhile I, I, I do wake up - but it's then, it's not because I actually made an intense effort, it's just-that happens to me and I know where that experience is. I know what it tastes like it, I know, I just know the feel of it, but, when I actually by my own efforts try to, to recreate, or to try to create an "I", I become lost, I, it, it, uh --

MR. NYLAND: Supposing you don't create an "I" and at the same time you try to get knowledge about yourself.

Tom Blithesdale: Yes.

MR. NYLAND: So, whatever you are doing, you think about it. And, many times of course that thought will apply to something that has happened. Can you see yourself in an ordinary way, as you have been in the past.

Tom Blithesdale: Yes.

MR. NYLAND: So that when you talk, and you have talked, the sound may sometimes even reverberate, but at least you will remember that you have said certain things in a certain way and you have been able, most likely, to describe yourself as you were saying it.

Tom Blithesdale: Yes.

MR. NYLAND: Alright? So, the question of Observing at a distance you know about.

Tom Blithesdale: Yes.

MR. NYLAND: You also know that that kind of observation which we now put in very special quotation marks, because it is not Observation we mean, and perhaps it's better to say, I realize something because I am alert to the existence of myself, knowing that I have existed a couple of seconds ago, and now I remember that I did exist.

Tom Blithesdale: Yes.

MR. NYLAND: Good. Now, about such realization of, as a result of alertness. The question is, if you describe yourself, and particularly when the activity in which you have been engaged was also emotionally tinted in a certain way, that you say "Yes I did that, and I did that", and maybe you draw conclusion, also, that you did not like what you had done or you liked it, or, that you say, "What I have done in the past - two or three seconds ago - reminds me of what I have done yesterday in exactly the same way", or, "What I have done a little while ago reminds me or my brother because he would have done exactly the same thing", and I have associations with any kind of an activity of myself which are, of course, harmless but nevertheless effects my observation, and again in this special way of becoming alert to myself, in a certain direction encumbered, I say, by certain other feeling or an associative form of my mind. That you understand.

Tom Blithesdale: Yes, I do.

MR. NYLAND: Good. Then you do also understand that the fact that I now say "this is me" is subject to some kind of an interpretation.

Tom Blithesdale: Yes.

MR. NYLAND: Because I think about myself and I'm not entirely clear of what I have actually done, particularly when there are motives included. And when I say that what I have done and I like it, is not a clear intellectual statement. You understand that?

Tom Blithesdale: Yes.

MR. NYLAND: Now, the question comes up, why do I want pure intellectual statements as, as facts? The simple reason is that if I consider the necessity of building something on that what I have, which is my personality, and I would like to have the beginnings, which are pottential, of my emotional body and my intellectual one, if those concepts have any particular meaning for you, if they have to grow out from what I am, I want to make sure that where they come from and rest on, which is like a foundation, that that foundation is sufficiently strong to be permanent at least for the period of my life. You, you could agree with that.

Tom Blithesdale: Yes.

MR. NYLAND: Then I start to question, is actually that kind of knowledge which I have about myself sufficiently reliable. And whenever I come to a conclusion that I want to build something on it, I have to make doubly sure that my thoughts and my feelings regarding myself are always the same. So when I look at the past, even if the past is maybe now a little longer ago, it may be yesterday, or it may be five minutes ago, the conclusion I draw is that what I have seen of myself is reliable only within a certain framework when I apply this particular, uh, wish of seeing what it is, what I like or don't like, or the associations which are connected with it, as long as either the association or the feeling, one way or the other, is the same for me at another time.

When I now think about that, and I consider different actions of myself, sometimes there is a conclusion I draw that I don't like what I have done, because I know. I'm stupid, I'm not perfect, and I also have made, maybe, an impression on someone else who has seen me. I have a certain respect for myself and something I would like

to live up to, and the impression that I create on someone else, I would like to be favorable. Because, you see, that's the way I am constituted. I happen to be thinking about other people and I would like them to like me. Now, I see what I have done myself, and I really don't like it. And I think it is perhaps a failing in my character, or it's something that I should have done in a different way and I didn't do it, or I was forgetful or I was stupid or I was this or that, and I see this and I admit it to myself. But, if someone else had seen it, or if I start to think about it and say, "I really don't like what I have seen", there is something else that is started, has started and will begin to become motivated, which is a thought of justifying what I have been. And I start to rationalize about that what I am, even if I say, "I know what I have done", that when it is so-called bad or stupid, I will find reasons why it was that way, and the reasons are not my own, but many times they are the influence of the outside world on me which then have caused me to be what I have done, or the way I have performed. And it is exactly that rationalization process that I have to be very careful about, because with rationalization I sometimes change in my mind what I have been, and I'm not entirely clear afterwards that after I have rationalized, that the observation - so-called again - of myself, was accurate enough, because it has been changed by a variety of other thoughts about it. You see what happens in that kind of a process. I have an opinion; I don't like that opinion, I rationalize so that then I'm not worried or not ashamed or I can live with myself.

Tom Blithesdale: Excuse me. Is that because if I make a registration of my existence I do so not simultanious with anything else?

MR. NYLAND: No, that is right, that is the reason. Because it gives,

during the short period of that past, which is the difference in time between when it actually happens and I register it, there is a chance that I have other functions come in with it, and that what I receive as an impression of myself is not entirely clear anymore. And not only that. When I keep on thinking about it, and that what I remember as something that existed of me, and maybe in my memory, the consideration of that is simply that that what was there, what I actually did, was in reality -- that's the way I reason -- was in reality not the way I really was, but I can live with something that becomes a description much more to my advantage. You understand.

Tom Blithesdale: Yes I do.

MR. NYLAND: You see I'm always afraid of my own rationalizations which will not tell me the truth. When I'm close to that what I just have heard, seen, of myself, I remember how I have spoken and the rates of vibration of my sound, the sound of my voice, are still in, in my mind; I still hear them, I'm a little closer to the truth, but after I give it a chance to be considered by myself, when that what I have done was a little bit out of the way or even, uh, disreputable, then my rationlization, my mind, my associations, my justifications, everything that takes place in my ordinary mind simply start to function and I end up by taking myself as I am so that I can live with it, but I also know it is not entirely right. I think one first must know that the mind actually does function that way, and that the feeling is even worse because I don't have a chance with a feeling to put it in words so it remains very vague, and when I have a feeling about something that has happened, and particularly when afterwards I want to explain it to someone else, or I describe an experience of myself, I'm apt to add a little bit to it, when it becomes, because of such addition, a little more favorable to me. It is not that I am inherently

dishonest, but it is that I am not entirely true and I'm not entirely accurate, and that even a memory makes it worse because it is not as vivid anymore when the things have happened already quite some time ago.

Now, one simply says that on the basis of this kind of a self knowledge of myself of what I actually am, I can not rely on the feeling and I can not rely on my mind. Now this can not be proven. It can only be assumed that it could be proven by anyone who wishes it prove it, and the more I can see, actually, that that is the case that my mind and my feeling, or either one, does not give me an accurate picture of what I am in reality, then that what is that knowledge is not sufficient for me to build anything on. Because if I continue to build on that kind of foundation and certain events happen later and I have experiences of very definite kinds which relate to that what I am as a person, I come to the conclusion that I am not reliable and that the interpretation of what I then was is not the same as what I might have as an interpretation a couple of years later. And it is this constant changing of the opinion of myself that's really the reason why I cannot use anything of myself. It is simply, I grow up in an ordinary unconscious way, and because of that, I change. The reason for wanting to Work is that at a certain point I want to start off on an other road, and that I don't want to continue naturally in the way I always have done, building one fact on another and expanding it in time, having all kinds of impressions of myself, sometimes talking to myself about that, sometimes talking to others in a certain way, and after some time the memory becomes very vague, and sometimes when I want to talk about it and want to impress people, I stretch the truth a little bit but further than is necessary.

I think what this means is I am an unconscious person, and because of that I'm unreliable. I think that is a conclusion one must really reach first and you have to become convinced about it, because if you don't believe that, and you still believe that there is some possibility of actually getting to the truth, which is solely the truth and the truth based on the existence of myself not encumbered by any kind of a thought or feeling, any kind of an association, any kind of a like or dislike, so that then I can say "I have an absolute truth about myself", I think it becomes very questionable if that can be reached in an unconscious state. It must be based on your own experience. As long as you believe that there is still a possibility of reaching it, Work will become shaky.

Now, in the beginning, when one starts to Work, it is new, and one discovers certain things which have nothing to do with any rationalization process because there is no danger involved and there is not as yet any opinion of myself. It is, in the beginning, very clearly, a means by which I can get certain facts about myself but they don't have a particular meaning because the other facts I have about myself is that what I always have lived with. So I can reach certain conclusions regarding the beginning of an Objective something that is also stored in my brain but which I, as yet, don't have to use.

Now, if I continue to accumulate, also, the knowlege of an Objective kind, and I start to apply it for myself, as using it for a foundation, I find that that what I am is many times so mixed with that what I am so-called unconscious and that what I call a conscious way. By that, I mean the knowledge that has been given to me in an unconscious way is set next to that what I have received in an Objective way, and I want sometimes to compare the two. When I do this,

I see that the Objectivity is more reliable, but my ordinary habits are such that I think that perhaps it is not necessary to use that Objective knowledge for the foundation, and I start to mix it with a little bit of the thoughts of myself in order to satisfy my comfort. I am a little afraid of using something that is so new to me, as if it is like a new material which has not been proven as yet. And I revert to that what I have knowledge about, which is my unconscious knowledge. You understand?

Tom Blithesdale: Yes.

MR. NYLAND: That is the process in which one becomes a little shaky about Work.

Tom Blithesdale: So, how do I get out of this?

MR. NYLAND: By simply continuing to attach the proper value to that what you receive as an Objective value. When that starts to dominate, and that you realize that it is, that is what you need and not the other facts, then you will get back what you had originally. Because then the process becomes an entirely different one. You then set out to build something on a different road, and not a wish to continue on the road of your ordinary unconsciousness.

Alright. Let's turn it over. (turn tape).

SIDE 2

Uh, you see what I mean so far?

Tom Blithesdale: Yes, I do.

MR. NYLAND: Now the question comes up, what do I really want to do if I am convinced that the information I get by simply being alive and alert and the functioning of my mind and my feeling in the way they always have functioned, can I say I can build on that and take a chance? Or, do I need new kind of material, I call it new because it has a certain substance of Objectivity connected with it, which

makes it more permanent and more reliable. And if I consider that, and I am not a fool, I will of course take the facts which are more truthful or closer to the truth. Why is that, you think. Simply because if I continue with the usage of unconscious facts, they will lead quite logically to my death. And when I consider the question of my aliveness, and I consider dying, I cannot understand why, when I die, my aliveness should not continue to exist. Now if I have built all my hopes on that what I am unconsciously, I become afraid that when I die, my life will not wish to stay with me any longer. Can you understand that?

Tom Blithesdale: Yes.

MR. NYLAND: I take a responsibility not only, now, for my life, but I also take it for the form in which it happens to be, and when the problem is to become free from that form, because that is exactly what is going to happen, and without fail, then I must consider at what point will I actually be able to give it up if in my unconscious gathering of facts I have remained completely identified with that form. And then believing, and assuming, and perhaps with a certain kind of assurance, knowing, that that what will take place when I die, that then the necessity of wishing to continue with my life will necessitate a certain process in which, then, my life can be free from the form itself. And that therefore the facts of my existence become more reliable for that purpose, because in that process of receiving Objectively, I become free already from the form in which my life now exists.

It sounds a little theoretical, but, in reality, you have to make up your mind what you really want to get, and if it is worthwhile to have Objective facts, you have to keep on searching for getting back your enthusiasm which you had before. That enthusiasm was based on the newness. And the research did not extend very far, because

there were already enough facts available which kept you going for some time. Then you went in to a period of continuing with the habit of Work, without putting in it a real desire of wanting to find out, but going through the formalities of it. And gradually, all enthusiasm disappeared. And also all newness disappeared. And it became perfunctory, and you kept on thinking instead of Awareness. And you kept on feeling instead of becoming emotionally involved. And that's the reason why you don't have as many facts for yourself, or as much enthusiasm, and you know that that what has been given to you is not entirely truthful as yet. You could come to that conclusion. If you do, then you have an entirely different viewpoint about your Work. Then you say, "I used to have it when I started, what did I do when I started? I became very simple in this process of Awareness and Observation, and I used that what was the Observation process only for the Observation of what what was very simple within me, in particular activities or also within me not being affected by either thoughts or feeling, or again and again trying to, to, to shorten or to diminish the particular time which is between an event taking place and the registration of mys--, in myself". One may not be so, too theoretical about that. At the same time, when it does occur to one <u>why</u> these kind of observations in ordinary life are so subjective, you have to come to the conclusion that all of that takes place as something has happened in the past, and something when you keep on thinking about it, belongs to your future in the thought of recalling that what has happened in the past, and that you have not an registration at the moment in which all the past and all the future could not exist, and because of that the observation itself would become more truthful. Think about that a little bit, because I believe that it will give you, then, a desire to say, " let me correct myself

to find out what I know about the simplicity of Work", and then I would like to do that, and I forget whatever has happened over the last five years.

You see, it is what we call a new lease on life, but it is a new lease on inner life, this time. Alright Tom?

Tom Blithesdale: Yes. Thank you sir.

MR. NYLAND: O. K.

Kathy: Mr. Nyland?

MR. NYLAND: Yea.

Kathy: Kathy.

MR. NYLAND: Yea Kathy.

Kathy Differding: A recent experience I had which was very important to me has made it clear how I approach Work, and I want to ask you if you think it's alright. What happens is, I have a realization sometimes that I'm engaged in unconscious living. Um, in this particular experience I was trying to solve the problem of how I would wish to be with people, but just using my mind. And then I had a sudden wish to not be unconscious. It's not like I wish to gather facts about myself then. I wish an "I" to be Aware of me. But what I'm always wishing for is a taste of approaching like this problem that I was considering, by creating an "I", and it's not like I want facts of how I am at that moment. I do notice a result of an "I" Aware of me as I was walking then, but my wish is always to bring something --- (cough by Mr. Nyland)

MR. NYLAND: Excuse me.

Kathy Differding: consciousness, to be in touch with it then by making an effort, and it seems a little different from like how we were just talking, and I, that's my approach that way.

MR. NYLAND: No, I that is alright, as far as it goes. I don't think

it is clear enough. If you realize that your unconscious state continues to exist, and that all you wish in the beginning quite definitetly from the "I" is to tell you about it. But to tell you about it in no uncertain terms, in terms which do not leave room for any further interpretation. Then I think one can continue with what one wishes to do unconsciously, and I hope that my "I" will continue to Observe. There is no contact in that beginning, it is the establishment of two parallel lines, both of which I would like to be continuous. And there is, as yet, no particular reason for this "I to join me in my unconscious state. All I wish, for the time being is to get facts which are reliable. I have no judgment about such facts. I simply will accept, whatever they are, because I accept myself in any way I am.

When I want to go to the next step, I have another consideration. Because it is questionable that the different facts of my unconscious existence are really correct, particulary when I see certain tendencies which there are in myself unconsciously which may be not tolerable or not appropriate for an existence on an unconscious or on a conscious level. So then there has to enter a certain judgement about the validity of the kind of a form in which my unconscious life happens to be expressed, but that's an entirely new step. And we call it also with the name of Participation. Also, the question of the Observation which sometimes is like taking a view of myself from a distance in order to introduce much more the principle of Objectivity, this time will be changed completely. And it is as if then the parallel lines which have been made have to meet in Infinity.

So what is introduced in that kind of a wish for Participation of the "I" with myself is an other quality, I call it Infinity. Infinity, for me, means freedom from that what is my finite form.

So, now, when I have accumulated a great many facts about my finite form; that is, how my life was expressed and how much this particular Observation line has remained, if possible, as continuous as it can be, the problem is now entirely different. I will continue with my unconscious state, but it will be under the scrutiny of somethin that has a different quality than my unconsciousness. And then I will receive judgement from that kind of un -- from that kind of Objective entity, as "I", as to what I should use for the form of the expression of my life. That's why I say there is something untroduced like Infinity, because it has no desire to use any kind of a form that would become deleterious for the expression of life itself. And therefore the emphasis is on life, and not on the form. But the judgement that when this life is again put in to a form, that that form is conducive to the existence of life in its freedom. You understand that.

Kathy Differding: Yes, Uh. What I mean is, though, that the times that I'm able to Work now are when I'm trying to solve serious-like questions of considering more for my life, and I find myself doing that with my thoughts and feelings, and it reminds me that that's not possible.

MR. NYLAND: How pure are they? Because there is a process of purification which takes place because of the presence of "I".

Kathy Differding: What happens is I leave my thoughts and feelings and something is Aware of my body there, but it's like, what I have done is given up the unconscious activity I was involved in.

MR. NYLAND: Yea.

Kathy Differding: You see what I mean?

MR. NYLAND: I know. That is why I say the unconscious state continues to exist.

Kathy Differding: Well, the thoughts and feelings get stopped, and my body is there.

MR. NYLAND: No! No! The process of Observation must extend in time to an Observation of all activities of the unconscious personality. What takes places when I try with an "I" to Observe those particular functions? Or, what is the reason that I would like "I" to grow up, by only Observing my physical manifestations. The whole problem is, of course, linked up with the question of Impartiality and the question of association, and when I Observe my feelings, the difficulty is that my "I" will not be full grown enough to be Impartial in the presence of partiality. And when I want to apply the same process of Observation, when I say my mind is associative and I want to have within my "I" an, a Simultaneity process, it is difficult for this "I" to maintain that in the presence of associative forms. But never-the-less, it has to be done, even if it is difficult, and in particular, since I want to give to the "I" the ability to be and remain Aware regarding myself and to be emotional regarding that what I am doing.

So that process can take place. It will take some time before I can rely on my "I" to tell me the same kind of a thing that my mind or my feeling would tell me. But when the "I" starts to develop, it will have its own Consciousness, and its own Conscience. And those, then, will tell me what is right for the form to be taken when my life has to be expressed.

I think you see that process. You rely too much thinking that your "I" is telling you. Your "I" is not telling you anything. It is possible that one tries to purify one's thoughts and feelings in accordance with what we know about Impartiality and what we know about Simultaneity.

I say that it is very difficult to do it in that more-or-less direct way, and it can only done, I believe, by the achievement of

certain maturity. But nevertheless there is no doubt that if I hear about Awareness, that many times when I think, I try to make it an Awareness if I possibility could. I will keep on thinking about that what I use as rationalization process, and not wishing to rationalize, I hope that I will come one step closer to the Awareness principle. And to some exent I do, but it is not permanent, because my rationalization is not as yet killed. Do I make it too complicated?"

Kathy Differding: Oh. I think what I mean is that I never remember to Work now when I'm just in simple, ah, situations of life. It's usually when I'm thinking about inner questions, and I give up the thoughts and feelings, in a sense I change myself, and I'm only left with my body. But it's not like being in life caught at the grocery stand, or and so--

MR. NYLAND: Of course, Kathy, on can make changes and sometimes Work less than at other times. Sometimes wishing to go for ordinary life by whatever the body tells you, or the feeling or the mind. And I think it is quite possible at such times, even, to forget about Work, and so some extent I think it is allowed. The difficulty and the danger is that I start to rely much too much on that unconscious state, and I forget that, for certain purposes, a conscious attempt has to be made. But ordinary life can function many times by just unconscious living and unconscious use of energy, or the use of unconscious energy. And many times it is better to spend, even, that lower form of energy for the lower form of existence. But all of that means the maintenance only of my unconscious state, and it does not mean at all the formation of "I" so, although it may be justified for, for ordinary affairs, and simply continue to remain unconscious, even in a little better way and so forth, it is not Work for the formation of "I", and I don't think it builds any kind of a Kesdjanian or a

Soul body.

One has to make up one's mind that if there is, actually, that choice, do I want to Work, for what? For the building of that what gives me, or would become for me a guide? Or, if I don't want to Work now, can I get away with it, even if the thought comes to me that perhaps I should Work.

Kathy Differding: It's just that I only Work in these unique situations.

MR. NYLAND: That's alright. Then in accordance with that, the building of your Kesdjanian and Soul body is very slow. The building of such is in direct proportion to the effort you make, and when the effort has to result in the appearance of "I", functioning.

Kathy Differding: Right. So how can you make other situations meaningful in which you would---

MR. NYLAND: Simply by attaching the value to them that they are useful for the formation of "I". I think, ultimately, the reason why one wants to Work is one realizes that that what one is in an unconscious state, and which we call our personality, is not sufficient. And this is judged by a law of morality which does not belong to the Earth. The more I realize that not only I will die, but that it is necessary to be equipped so that I can die royally, like going over into another kind of life without having to confess to Saint Peter that I didn't do very much about my Karma, if that's the case, then I say the accent is not on the regulation, even, of my life here. What I want is an, uh, to enable, something to enable me to continue with my life in a different form, and that I have to make, and for that I need an "I", and that makes my Kesdjanian body, and I make an "I" in order to make a soul.

It all depends where you want to place the accent. The accent is not the improvement of your life, here-- that's only a byproduct. The accent is on a wish to grow up for the purpose of freedom. And that has nothing to do with this earth anymore. Conditions of earth are only given as an Opportunity. And when they have served their purpose, you can leave this earth.

The aim for a man is wishing to have something that will carry him through, through the universe on his road towards God. I need a guide to tell me where I will go, what pitfalls there are, and how I can become acquainted with the new regions which I will enter. It is like Dante describes in paradise and in inferno. A guide, it is like Faust has a guide to tell him what to do. It happens to be Mephistopheles but that doesn't mean that he still wanted that guide in order to understand his life. Whichever direction it afterwards went, that is an entirely question....question for...it was a question for Faust. And he then dismissed, you might say, Mephistopheles. At the same time, the guide for Dante was exactly that he then saw what was hell, what was this inferno, and what was paradise.

What is it that one really wants for oneself? To stay in, in this life and be nice and kind and good and be asleep? Or, is there something that one says to oneself, "I don't want this any longer than I have to do it. I want to get out of this". As long as I live I'll fulfill all requirements of my existence and I can call it my unconscious state. And of course I will use, do as well as I can, and as more....is...if I only do that, <u>I do not Work</u>.

Work has to be done. It is not given. Objectivity is not given, as I have said many times, on a golden platter. Objectivity is not reached by just imagining certain things, or to have a certain reality.

It does not come. I live in imagination. Even if I have soul travel, it does not change me; all it does is to give me and opportunity of a certain experience. I return to earth. And I have to face this earth, my ordinary sleep, not the dreams, my ordinary sleep, to get dressed, my ordinary food, to take care of my body, my ordinary thoughts and feelings which have to be there in order to keep my personality in equilibrium in maintaining it.

It would be marvelous if I could just wish, and sit, and then God would come and take me by the hand and put me in Heaven. That is not the way life is made up. Life is made up constantly of a change from one place to another. And to try to remain in balance regarding any kind of an unfluence on oneself. And one has to make a choice; you can do, any person can do what they want. But when it comes to a question of freedom, something has to be done very definite in a certain way. And when it is not done in that way, there is no possibility of anything else existing, as a result of such an effort. It will exist, I've said many times, because of old age, because of living three, four hundred years. Methusilan became absolutely Conscious and Conscientious, and had a Will at the end of his nine hundred years. (laughter) No, don't laugh. Maturity is a marvelous thing, but you have to be so patient. Is that alright Kathy? You know what I mean. You have the freedom to choose, anytime, but if it is for a certain purpose, then you must choose the road that will lead to that fulfillment.

It's not that I'm fanatic about it. When I talk about subjectivity, and the necessity for freedom from subjectivity, something subjective is never going to help me with that, because in the first place it has mastery over the rest of my subjectivity. And in the second place, a subjectivity cannot tell me about Objectivity,

then only by means of negation. The same way as I cannot talk about positivity, then only by negating negativity, but that does not give me, as yet, the solution of what positivity is. All it says, it is not subjectivity, sure that is right, but what is Objectivity? That's what I want to know.

And so, my imagination makes me create something that I feel could act in an Objective manner. And I'm absolutely green about that whole experiment. And I have to find out what it is, actually, that I could call Objective, and there is a long road with many, many pitfalls. Many mistakes. Many detours. It is not straight. Even if I am adventurous, I've said many times, where is the road map of an, of an Objective world? And we are not being prepared for it and we can blame everybody on this earth for it, and perhaps ourselves, because Objectivity, in the form of Messengers from Above, have existed. But we, again, are at fault by not retaining what was that existence. The same way as the first four gospels of the bible were written two or three hundred years after Jesus had died. So by that time the memory was probably faultry. So, most likely it's still unreliable. And whatever there is, in accordance with what, the way we read, we can't understand it. Even the simple word like sleep is misunderstood. And the apocryphal books which may contain more kind of knowledge, they were banned by the church, and the Dogma prevailed. And the doctrine was simply divorced from life. And that story you will see with any kind of Messenger from above. Any kind of presentation of any kind of esoteric knowledge in any kind of a form; it will, in time, be interpreted. And as long as it remains interpretation by means of the mind, or even a description of your feeling, there is always the chance, not only the chance, I

think there is the certainty of distortion.

The only thing that will remain in existence is an application which is then expressed in a form of doing. How is knowledge really transmitted? Not by means of books but by means of a father giving it to his son, in a form of dexterity. That is the legacy which is entrusted to the son, when the father wishes to give it and educate his child that way. Not by telling the child to just keep on reading, or to be artistically inclined and making a nice little product that he calls art. A father gives a legacy of his life by showing the son how he should live, and explaining why the father is living in accordance with certain rules of morality which may, perhaps, be only unconscious. But we are talking about the transmittal of that what is Objective knowledge, and that can only be understand by the application of such knowledge in one's life. Then it becomes your possession; it will never reach you by means of reading ALL AND EVERYTHING.

That's why I say it is so important, and I say I'm not fanatic about it, because you can test it out for yourself, you find out. You just keep on reading. You keep on thinking about Work. Nothing is happening. You will not reach any particular insight, than a little bit of clarification, maybe in your mind, but not in your life. You will remain as angry as you always have been. You will fly off the handle, you will not be able to find proper words for proper expressions. You will still be hateful, or over loving or sentimental, or all the rest. Like we all know, whenever anyone remains unconscious, nothing special happens, and perhaps he gets even worse.

The results of Work will be known in the manner of Being. The way you are as a human being, comparing with what you were five years ago, two years ago, whatever it was, if you have applied Work, you will be able to be different. More controlled, we say sometimes, more insight, more inspiration, more wish for becoming kinder in

the real sense of the word. Wishing to share with others what you have found as wisdom, and not remaining selfish or self-centered. To become a man which then, because of that, that kind of manliness, is in control and is in balance. That that what is gives then is not his words but his, his example of living. That is how he communicates.

You can not believe a man when he talks about confidence, when you cannot trust him. That's why, in schools like this, in schools where we talk about Work, you can not take anything from anyone you don't trust, and no one who can not trust anyone talking about Work, should not go to the, let's say, that kind of a guru, if that is a good name for it. And the simple reason is that whenever you trust, your trust will remain by the verification of your own experience.

Work can not have a meaning unless it becomes your possession through that kind of experience. It can not belong to you when it it is only knowledge. It can become your own by the usuage of it in your ordinary, daily life. And then it will give you understanding. Understanding belongs to your being. Emotional states belong to your being when they are completely free from selfishness. Your ordinary consciousness allows you to have knowledge; it will allow you to have feeling; it will allow you to think about the possibilities of the future; it will allow you to consider a possibility of growing up and evolution; it will allow you to make research, and to see in what direction you ought to go, and what you can take, and that's all that Mother Nature will allow you. That's all man number four will ever accomplish. But he is not going to be Sol-La-Si of the Kesdjanian; it will not be created unless he goes across Fa. Fa is

<u>Work</u>,

together with the Do of the intellectual body, turning around towards the field of Objectivity. That is what has to be done with the mind. A wish to grow and looking in the right direction. A wish to communicate with God by lifting up your hands and looking at the sky, and hoping that he will hear you. Like a mohammeddan wished to go to Necca and cannot go but turns towards it every damn day at six o'clock to communicate with Necca.

This is what I mean by seeing this, these two parallel lines going into Infinity. You stand on the track. There is one the left one on the right, both will affect you. But you look ahead. And you see that they join; that gives you confidence. Then you walk on that track, and the lines don't join, and you get disappointed, and you say, "but in the end, they must", and you are quite right, they will; when they lose their own finiteness, then they will be joined into one.

The road to God is not easy. Because, if you would start, and there is an inkling in yourself, thinking He is there, you walk and it is a fatum organa. And God retreats; He is not standing still waiting for you. He goes ahead of you. You want to go catch Him; you can't. He's always ahead of you. The people in Israel during the forty years on Mount Sinai and that peninsula where they are now fighting, they had a cloud ahead of them during the day, and it was lit up during the night. They never caught the cloud; they continued, as long as they could, until one generation died and the next generation was entitled to enter into the Holy Land.

The next generation for us is the creation of an inner life. If that what is necessary for oneself to do away what is the old existence. And the creation of, I call it many times, a renaissance a new birth, starting with a new concept, a conceptness, a conception

of unnaturalness, of the things we don't know about, but which we start to believe in as a necessity to satisfy one's own equilibrium, so that we do not have to bounce around left and right, but that there is something quite definite within us which anchors within our Magnetic Center.

That's why I talk many times about vistas or about perspectives, panoramas, looking at your life from a little higher standpoint, as if it is a little bit of an Objectivity already that you revert to. You see what has happened, you hope for the future. But you still stay at a certain place and you try to bring the future to yourself. You try to bring the past back to yourself. They meet in that present where you are. And when you are there, the two lines indicated by the future and by the present meet in you. That is where we should be. God and man; where is the bridge between the two? Man goes to the bridge, that's his Work, that's his man number four, that's his desire to find out. That is something that has become inspiration in him already, even in an unconscious state. And then God comes from the other side of the bridge. I don't know how long a man has to be on the bridge, because the bridge is filled with his emotions, tumultuous emotions, planets all there; criss-cross, interfering with each other, giving you an astrological chart which you cannot really decipher, because the influences of all the various planets on you, and staying and, and sitting in certain houses and what ever may be rising sign and whatever may be moon, all of that is still abracadabra. We don't know any more in mathematics when we can only solve equations up to the fifth degree, and with five unknowns, that's all. And that's our so-called marvelous knowledge. We don't know ourselves, but we hope, if we have patience, if we have perseverence, if we

persist and then insist, then we will reach the inner, inner values of our own existence.

And so, have a good day and a good week. I hope the weekend was alright for all of us.

GOOD NIGHT

End of tape.